



## The Way Things Were

After reading Tony Graham's article in the last edition of the *Onyx* entitled "That Uncertain Feeling" I began to recall my years as a Northeastern student. I remember my uncertain feelings about my ability to make it as I entered Northeastern. I didn't know anyone but my one partner from home. I didn't really want to go to college but I had a choice. The choice was either going to deal with a rice paddy in Vietnam or a dormitory room. My decision: What's happenin', NU.

My fondest memories of my freshman year were "hanging out" under the tree which we almost named the "nigger tree" in the quad, missin' class and talkin' trash. I remember my first picnic to Ashland and red rover and throwing people in the water and tackle football with the girls. I also remember hearing about the "13 Denials" made by black students on the administration in the spring of 1968 which enabled me to come to Northeastern as a Martin Luther King Scholar. There were weekly meetings of the black student organization, the Afro-American Association, in which we talked about a "Proposal for the Establishment of an Afro-American Institute," which was to be taken before the administration. "Nyesi Kumba" was one of the first five day black cultural festivals held by any of the colleges in the area, planned and run by the Afro-American Association. The Afro-American Association's motto was "Every Negro is a Potential Black Man." We played whist 'til we were kicked out of the dorm and "killer" and "b.s."

104 Forsyth St. is a nice little building and it was the second home of the Afro-American Institute, the first being Room 25g or 260 EII Student Center. Chuck Turner was the Director and there was a Steering Committee, which

had student representation, which guided the Institute on policy matters. We still had Afro Meetings (student meetings) every week and we had a staff of Ken Williams, Cliff and Jerry Janey, Les Shelton, Robert Thomas and Kay Farrar among others. Student leaders included Dennis Talbot, Rick Johnson, Ralph Peace, Jim Alexander, Jim Fripp, Mabel Weathers, Delano Farrar, Weldon Bourne, Yuzid and a nice supporting cast, many of whom were or had been Black Panthers. These students dealt on many issues during 1969-70 and many of them graduated in June.

After two and a half years on Forsyth Street, the Institute moved to Leon St. in the spring of 1971, because we were expanding. We needed more space, negotiated with the University and got it. The Norfolk House was to remain at 14 John Elliot Square on the second floor. *Panga Virei*, NU's first black student newspaper was coming out every two weeks with campus and local news, printed in the Institute on the ditto machine. The meeting that black students had with the Board of Trustees of Northeastern was a "smoker." The students involved with the negotiations stayed up all night making sure the proposal was ready and got dressed up to talk about "the financial aid" problem. The summer program was in operation again that summer.

The Institute had many problems during the year of 1971-72 after Chuck Turner resigned in the spring of 1971. The Institute's new Director was a woman. Most of the Institute's staff were either terminated or resigned before the end of the summer of 1972. The Institute seemed to be starting all over again in the fall of '72. The Black Student Congress was born that fall and negotiations for the establishment of the African American Studies Department

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## Black Studies Department

### Adds to Rounded Education

By Paulette Sneed

Onyx Staff

As the Fall quarter comes to an end and we prepare our schedules for Winter quarter, it is necessary to take a look at one of the most important departments available to Northeastern students, especially to Black students. If what is wanted is a well-rounded education, as is claimed, the African-American Studies Department is as vital to our education, as our future input to the Black community is vital for the survival of Black Americans. To receive a total perspective in education and a quality education, we must take part in and absorb the knowledge and information offered through the courses of the African-American Studies Department. To deny ourselves this would be an injustice.

Since 1972, when it was introduced, the African-American Studies Department has excelled in contributing to the preparation of good professionals to meet societal needs, especially the needs of the Black American society. Though conceived as a limited field of inquiry, preparing the student only to teach, read, and write about the Black Experience, the African-American Studies Department has added two central themes to this premise — to present the cultural heritage and societal problems peculiar to Americans of African descent and to prepare Black Americans for rewarding careers by supplementing traditional career-oriented courses in existing programs with new courses that focus on career development specifically for Black students. Based on the above propositions, the goal of the African-American Studies Department is to make the education of aspiring professionals in all career areas suit their intention to fulfill Black needs in these areas.

Only three years old, the African-American Studies Department is the youngest department at

their electives.

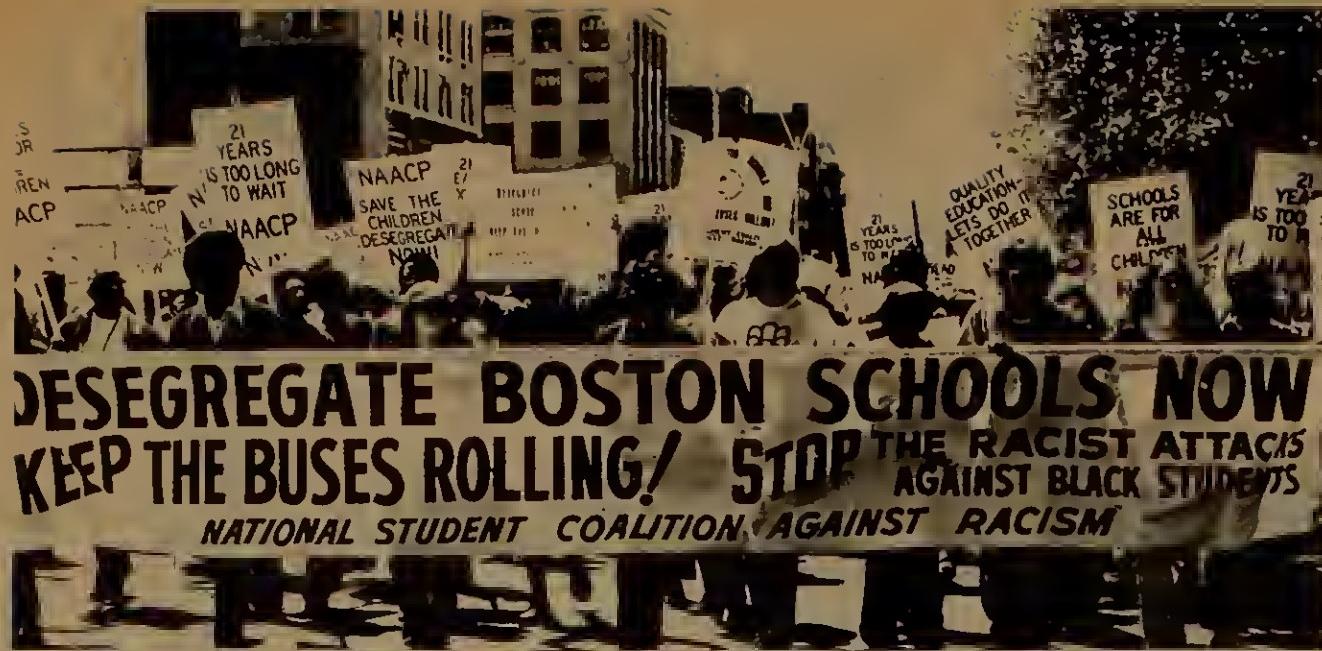
In theory the department is designed to effect the learning experience of all students, white and Black, but this is not the reality. The number of white students taking these courses has been gradually declining. Several white students have pointed out that one major reason for this is because they are frightened that the courses may present views which contradict things they deeply believe in. As stressed by the department members, these white students and many Black students must realize that the professors teaching these courses are not trying to frighten anyone, but they are presenting ideas and topics through a different perspective than what students have been receiving traditionally. Only by having topics presented through various perspectives can we receive a well rounded education, which we desire so much.

Because the white enrollment is declining, the courses offered through the department are largely populated by Black students. For this reason, a major issue which effects enrollment comes up. Professor Holly Carter, a member of the African-American Studies Department, said because Black students are mainly taking these courses, a saturation point will be reached as long as there is a small percentage of Black students enrolled at Northeastern. The number of Black students at Northeastern has been fluctuating at a minimal level, and has not reached the 10 percent point of the student population since 1971, which was before the African-American Studies Department was in existence.

For this reason, the number of Black students who have taken the courses will increase while the number of Black students available to take the courses declines. Fortunately, this has been corrected and will no longer be a problem. Along with this, the majority of freshmen have predetermined schedules and are limited in

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# DESEGREGATE BOSTON SCHOOLS NOW KEEP THE BUSES ROLLING! STOP THE RACIST ATTACKS AGAINST BLACK STUDENTS

NATIONAL STUDENT COALITION AGAINST RACISM

## School Desegregation

By Micheal K. Frisby  
Onyx Correspondent

Robert Porch, a 16-year-old black youth, waited until the seventh day of school before he began attending classes at South Boston High School, under Phase II of Boston's court-ordered desegregation plan.

His mother, fearing for her son's safety, had kept him home at the Columbia Point housing project in Dorchester.

On Thursday, Sept. 18th, Porch lay sprawled across a bed at Boston City Hospital with two broken jaw bones and an ugly scar on his stomach, after a fight at the school.

"I'm sorry that he went on the seventh day," his mother said, as she sat looking worried and bewildered at his hospital bedside.

School officials have reported a number of incidents between black and white students inside the school. Judge W. Arthur Garrity Jr., held court hearings last week to listen to black children testify on the conditions in the school. The Boston branch of the NAACP, headed by Tom Atkins, and Community leaders Ellen Jackson, director of Freedom House, and Percy Wilson, director of the Roxbury Multiservice Center, have all called for the closing of the school.

"It is like sending our children off to Vietnam," said Mrs. Hall of Columbia Point, who has a son enrolled in the school.

"It's so frustrating. I know he isn't learning anything there. When he comes home from school, all he talks about are fights," added Mrs. Hall.

At 2:30 p.m., Sept. 18th, the school department information center released the following bulletin: School officials report a final period altercation at South Boston High involving one black male and one white male. The black male is reportedly on route to Boston City Hospital, accompanied by the school nurse, for treatment of a possible injury to his mouth.

Robert Porch said, "A white student in my shop class said something smart, and I stood up and asked him what he said. There was another student behind me, that I didn't see, he smacked me in the jaw with some thing in his hand."

"I ran toward the door. They hit me and kicked me, until I made it outside to where a state trooper helped me," Robert murmured through his wired jaw. "The teacher was sitting at his desk in front of the room when it happened," he added.

Other black students have complained about incidents in the school.

"I was walking down the hall toward my homeroom class, when five white boys lined up across the hall and would not let me by," said one black student who did not want his name published.

"I stood there for a second, and then they surrounded me and started to throw punches. The police patrol the halls, but they were not around when this happened," he said.

The 16 year-old student went to the principal's office to fill out a complaint, but he said he grew angry because he had filled out a complaint weeks ago when he got jumped in the gym, and no action was ever taken.

In the gym incident, the student was playing basketball in the gym when the game became heated, and elbows were thrown by members of both teams. "After the game, five white students gathered around me in the lockerroom," said the student.

"They hit me a couple of times, then the police came. The rollers (police) grabbed me, and threw me against the wall, and did the same to the white boys," he said.

"They asked me 'will you go peacefully?; I said yeah mother I'll go peacefully. I think the profanity is what got me suspended from school, along with the white boys who jumped me," he said.

The violence and tension which remains in South Boston High School and parts of the city of Boston, leaves serious doubts in the minds of blacks and whites to whether desegregation of schools can work, when the resistance to blacks attending schools in white neighborhoods is so great.

The major problem in trying to make desegregation work, when it is resisted by whites, is the non-guidance provided by elected officials, who are elected to represent blacks, as well as whites.

President Ford has made statements opposing busing for integration, without giving any alternatives. Angela Davis said in a recent speech at Northeastern, "President Ford said 'Right On' to all the racists in this country."

State Rep. Ray Flynn of South Boston, displayed the resistance blacks will face in trying to move the school to an alternative site, outside of the anti-busing neighborhood. He said, "I graduated from South Boston High and my children will graduate from South Boston High. Let there be no doubt about it."

Sen. George McGovern created a fuss among politicians when he spoke out on busing at the National Democratic Issues Convention in Louisville, while thousands of anti-busers protested outside.

McGovern said the issue is not busing but rather integration and

that busing was needed because, "by the power of law and the effect of public policy, we imposed apartheid in America."

Because McGovern spoke out on the issue, and pleaded with the Democratic party not to "sell their soul on busing," the busing question will be a part of the presidential debate forthcoming.

The burden of school desegregation falls hardest on black parents, who must decide to continue sending their children to school under these conditions, or succumb to the wishes of those in anti-busing neighborhoods, and stop their children's education.

One black parent who sits, and worries about her daughter's safety, from the moment she leaves the house in the morning, expressed the will power needed by blacks in this situation.

"My daughter must go to school, no matter what. She must get an education! I worry all day, but she must go," said the woman whose daughter attends South Boston High.

Another parent, who has a daughter attending South Boston High, said, "I don't have a choice, as to where my daughter goes to school, but the law is the law, and I will abide by it. This situation is like sending our children off to prison. Guards, passports, protection, I don't see how the children can possibly learn like this. But, if I kept her home it would be more damaging to her."

"It hurts me, that I have to deal with people in South Boston, that are so full of hate. I brought my child up in love and now I have to send her over there to war. But I have to obey the law," she said.

"It gives me satisfaction to know that my daughter is getting the same education as white kids, and there is no way whites can cheat black kids out of an education. But I am really surprised at Boston. This city is supposed to be the cream of the crop, that is why I came here."

"I graduated from high school in Seaboard, North Carolina, a small town which had a cotton mill, a general store and two filling stations. The population was 500, and it was balanced between blacks and whites. Colored Town was the section where the blacks lived and we went to an all black schoolhouse. But I learned things there, that the children of Roxbury will never learn."

"We sang 'Life Every Voice and Sing,' the Black national anthem long before they ever heard of it here. We learned self respect and dignity, and how to have pride in ones' self."

"I loved going to school there, because it was beautiful. We had a split level building, with a gym and

science labs. We didn't have any need to go over to the white school. We were satisfied. If in 1955 blacks in the south, could get schools like that, why can't we get them now?

"My daughter is learning in school, but she is not happy. She is terribly hateful. She came home last year upset. We sat and talked, and we decided that we wouldn't disobey the law. We would just have to trust God, for her individual safety. To all the people of South Boston, I send love, and hope that they can catch it. I'm a

mother concerned for all children and I don't have time to think hatred.

"You know I tried to keep her home the first day this year, but she said, 'and miss all the excitement — no way.' Children love excitement. I'm glad, that in the midst of all this, black children are going to school. The children are brave."

## HELP !!

In these changing times each and everyone of us plays an important role in the success of tomorrow, but without a strong foundation changes come slowly, if at all. You can make all the difference just by sharing a little time and knowledge. The community needs your services to tutor Jr. and Sr. high school students who thirst for a brighter tomorrow. If interested please contact Yvette Tinnermon at the Afro Int. Tutorial Dept. 40 Leon St., Boston, Mass. Remember sharing and caring are steps to a better future.

## What's Happening

By Glo Ivory  
Onyx Correspondent

### Theatre:

*Raisin* — Shubert Theatre  
265 Boylston St.  
Dec. 16 thru Jan. 11  
tickets \$5-\$12, 426-4520

*Black Nativity* — Elma Lewis School of Fine Arts  
122 Elm Hill Ave.  
Dec. 11-14  
tickets \$3.00, 442-8820

### Art:

Exhibits at the Museum of Afro-American History  
90 Warren St.  
Sun.-Fri., 11 a.m. - 5 p.m., 445-7400  
Museum of Fine Arts Huntington Ave.  
Langston Hughes Black Nativity  
Dec. 16-21 free also cookies and cider free

### Boston 200:

Mary Yeaton — coordinator of Black Programs  
Office of the Boston Bicentennial  
City Hall, Boston, 338-1775, 1776

### Music:

Sunday Afternoons Concert Series at the Elma Lewis School of Fine Arts. National Center Chorus, time 3:30  
Sugar Shack, now appearing Willie Hutch Dec. 8-14  
Tavares, Dec. 15-21  
The Manhattans, Dec. 22-28  
The Lords, Dec. 29 thru Jan. 4  
Paul's Mall, now appearing Muddy Waters Dec. 8-14  
James Cotton, Dec. 18-21

### Books:

*African Art in Cultural* by William Bascom  
*Traveler's Africa: A Guide To The Entire Continent* by Phillip Allen & Aaron Segal

*Black Book* by Middleton Harris and others

*The Black Experience In American Politics* by Charles V. Hamilton

*Is Massa Day Dead?* by Orde Coombs

*Miles Davis: Musical Biography* by Bill Cole

*Black Educators In White Colleges* by William Moore & Wagstaff

*The Black Experience In Religion* by Eric Lincoln

*Play Ebony Play Ivory* by Henry Dumas

*Rappin' On Stylin' Out* by Thomas Kochman

*To Find An Image* by James Murray

### Travel:

Operation Crossroads, a summer program where American Blacks get the chance to go to Africa and get first hand exposure on African culture. Deadline on applications Jan. 6, 1976.

Operations Crossroads Africa, Inc.  
150 Fifth Ave.  
New York, N.Y. 10011  
212-741-4570

## Black Studies

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other factors which may cause the prevention of a greater rate of increase in total enrollment.

As a follow up to increased enrollment, it is only natural for the number of students majoring in this field to increase. Currently there are 19 students majoring in African-American Studies, as compared to other majors in the College of Liberal Arts and surpasses other majors such as Art History, Drama, and Music, which presently has no one majoring in it. Also, as pointed out by Professor Ramona Edelin, Chairperson of the Studies Department and Professor William "Doe" McLaurin, African-American Studies is a wise choice for students desiring double majors, something all should be considering. Not only will this be something to fall back on if the profession of our first choice does not work out, but it will also prepare you for Law School, graduate school in areas such as History and Education, Human Services positions, consulting positions, and Urban Affairs, for example. This points out that African-American Studies is a major aspect of higher education and has become a vital part of American society.

Being a major aspect of higher education, it was expected of Northeastern's Studies Department to strive for higher professional status. Not only has this high level been reached, but the department is continuing to improve itself. When it first started, the full-time teaching staff consisted of Professors Ramona Edelin and Dgweno Nyangani. Last year, famed novelist and historian Stanlake Samkange, who studied in South Africa, was added to this list as a tenured professor of History along with Dana Chandler as Artist-in-Residence. This year, Professors Holly Carter and William McLaurin have moved up from part-time positions to full time, which gives the Studies Department four full time professors with Ph.D.s.

This is a level which can not be met by any other Department in the university. Along with this full time staff, the department has a part-time teaching staff which is high competition for any other department. Some included on the staff are Ala'eddin Kharafa, who received degrees in Islamic Law and Comparative Law from Alazhar University in Egypt, Henry Dwens, one of Boston's best known lawyers, Professor Cross, a self-made businessman, and several people working at Northeastern in other capacities such as Dean Gregory Ricks, Director of the African-American Institute, Dean Kenneth Edison, Assistant Dean of Student Activities, and Alonzo Speight, Director of Project Ujima.

Though it may appear that a part-time staff of this caliber

should be kept busy with outside problems that would create organizational conflict, such as scheduling department meetings, that is not the case at all. Because the people are sincere and dedicated educators, their major concern is the students. For this and several other reasons, the department is strongly pushing for a larger full time staff. An increase in full time professors would not only expand the number of courses offered through the department, but it will also increase the number of professors eligible to participate in faculty affairs, such as the Faculty Senate and Presidential Committees. Having this, there will be more input from a Black perspective into decisions made which affect Black students, staff, and professors at Northeastern. Also, as pointed out by Dean Sheppard, Dean of the College of Liberal Arts, the part-time staff is one of the department's strongest components because it provides direct contacts for the university with the surrounding community.

Like any other department, the African-American Studies Department relies heavily on enrollment, which is why the department members are constantly encouraging students to take advantage of the courses offered. Every university does not provide its students with this opportunity and it is up to the students, by taking the courses, to make sure Northeastern continues to offer its students this. Currently, there is no threat of cutbacks, but there has also been no definite commitment of additional funds and staff. Though this may not appear to be a major problem, it is when the department is continuously striving for progress. The African-American Studies Department has been reassured by Dean Sheppard that the department has strong support from the university and is in no danger as far as the near future is concerned. Because there is no one definition of the near future and in terms of survival, one must think about the far future. It is up to those who are here now to make sure the African-American Studies Department is secured on solid ground.

For us to use the excuse that there is no course offered which is pertinent to our future careers will not suffice. No matter what the major, there are courses of relevancy because the Studies Department has one of the widest ranges of course offerings. It must also be remembered that we are not only here to obtain educational facts, but also to learn how to deal with problems we will be confronted with as professionals. Presenting and attempting to solve problems is the major concern of the African American Studies Department.

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# The National Black Assembly Is Coming

By Ron L. Lester

The American political system is fundamentally an interest-group democracy. Individuals and groups who have similar interests come together, consolidate their interests and then utilize the political system to further their interests. Politics is power! But economics is also power. The objective of the interest-group is to use political power to attain economic power. But, who represents the Black interest? What is the Black interest?

Over 450 Black people from more than 30 states met November 14 to 16 in Dayton, Ohio to discuss these issues and develop strategies for the upcoming election year. A total of 150 were voting delegates who comprise the National Black Political Assembly (NBPA).

The NBPA is the ongoing mechanism of the National Black Political Convention established in Gary, Indiana in 1972. Each state has a certain number of voting delegates based on the Black population of the state. The delegates come together three times a year to adopt policy, develop strategies, set priorities, and develop an agenda designed to achieve and defend the interests of the National Black Community.

During the rest of the year the various state delegates engage in

various phases of community struggle such as voter registration, political education campaigns, running candidates for political office and persons for community agency boards. The price reduction of utility rates, full employment, rent control, and the day to day delivery of goods and services to the Black community are among the items of the NBPA agenda.

The Massachusetts Black Political Assembly worked for City Council candidate Clarence Dilday and School Committee candidate John D'Bryant in the Fall elections. Both men were not elected.

At Dayton, the most important items on the agenda were the ratification of a new Constitution and the development of a 1976 strategy for the March 18, 1976 meeting of the National Black Political Convention in Cincinnati, Ohio. The Convention will be made up of .02 percent of the national Black population or a maximum of 450 persons who will cast votes on the agenda developed at Dayton where a more progressive action-oriented program was ratified over a program of "ideological struggle" as advanced by Amiri Baraka. Baraka was forced to resign from his position of Secretary-General because of lack of support. His

resignation signaled the first time in recent history that a major Black leader was checked and balanced by the people and not allowed to "ride roughshod" over the people.

NBPA President Ron Daniels said in a December 1st press conference that the NBPA will run a slate of candidates for local, state, and national office in 1976, including a Presidential candidate. Among those mentioned by Daniels were Julian Bond, Dick Gregory, and Ronald V. Dellums.

As an independent political organization the NBPA will deal with the issues and concerns of the Black community, national and local, on a year round basis. Not just at election time as the Democratic and Republican parties have traditionally done.

The 1976 election, as those of 1932, 1952, and 1960 may prove to be crucial and some of the candidates will campaign for the Black vote. Once elected (as has been noted time after time), the newly-elected officials only respond to organized pressure which seldom comes from the Black community. This is why the solidification, consolidation, and amalgamation of the "Black interest" at this time is more important than ever and this is why the National Black Political Assembly is Coming!

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began because the black students had demanded a "Black Studies Department" among other things during a student demonstration in the President's Office. Through all of these past changes and developments there was one consistent, strong student participation.

Black students are responsible for so many of the changes in Northeastern that have made college life more meaningful for all students, not just black students. There are so many services that your fellow black students, past and present, have made available to you that you would be hard pressed to do without. Can you imagine Northeastern without an African American Institute? How much more loan money would you owe if there were no MLK scholars? Would you still be here if there were no extended freshman or non-coop sophomore programs? The black students who have preceded

you have accomplished many things which have made your life at Northeastern better than they had it. Black students have a rich history of non-violent protest, demands and progress through negotiation at N.U. Have you helped "the struggle" for a better life for black students at Northeastern?

This question is extremely relevant now. The directorship of the Institute will be an unfilled position after December 31, 1975. Do you care who becomes the new director? Are you satisfied with the services the Institute provides? Will they get better or worse under new direction? Will the budget be cut? Will all the programs within the Institute continue to exist? There are other questions of importance at this time. Does the *Onyx* have a future if its budget comes from Student Activities? Is financial aid adequately satisfying your needs? Are you satisfied with your co-op job? Will tuition go up again next year? These questions and many, many others need to be answered

by you. It's never too late to become concerned about and involved in your own welfare and that of your fellow black students. Progress has been made before and hopefully, you will add another page to the noteworthy history of accomplishments of your people at Northeastern.

Our struggle is the same as that of our brothers and sisters who are not in college, that of freedom and equality in all areas of life in this country. Just because you are here studying to better yourself, you are not absolved from doing what you can to better yours and our situation at N.U. and in the greater Boston black community. Should those black students who follow you go through the same changes you have gone through? Will a college degree mean that much if our people still face the same injustices? Do you believe that *YOU* can make a difference? *THINK ABOUT IT*

**IN UNITY THERE IS STRENGTH**

George A. Rowland,  
Staff Specialist for Minority Affairs  
Cooperative Education  
Department

Mrs. Yvette Tinnermon



THE DNYX EXTENDS ITS CONGRATULATIONS TO MRS. YVETTE TINNERMON IN HER RECENT APPOINTMENT TO THE POSITION OF ACTING ASSISTANT DIRECTOR OF THE AFRICAN AMERICAN INSTITUTE.

Mrs. Tinnermon will be serving in her new position until June of 1976 when a permanent director will take charge. Until that time she will divide her duties between the above position and her current position as Coordinator of the Tutorial Department.

# EDITORIAL

## Black Unemployment: Two More Generations Gone

The most recent reports show that 15 percent of the black work force is unemployed. Many of these people are heads of households with young children. In fact, the highest rate of unemployment, up to 50 percent, is among black teenagers and young adults. These people have the youngest children — in the most crucial stages of development. Unemployed people are more likely to have social and psychological problems. They are least well able to rear their children in a way which promotes healthy development. Thus we will lose too many of two more generations — this and the next — of black people to drugs, crime, undereducation and underachievement.

Most are the victims of a national monetary policy designed to cool off inflation by deliberately creating an economic recession with resultant unemployment. In every recession, regardless of the cause, blacks have paid first, most and longest and some have never recovered. Unemployment, marginal and/or periodic employment is a way of life for many. Family problems are more often severe and persistent in such cases. Many people who father children — and nowadays, mother children — do not stay around to face the embarrassing situation of not being able to care for them. This further decreases the possibility of healthy child development.

A remarkable number of black people have always found, and even now will find, a way to family stability and will rear healthy children without a job or without a steady "living wage" job. But it is difficult and too many people and communities will be badly hurt by the situation.

What is the effect of unemployment on parent and child relationships? Our most accepted principles of child development tell us that preparation for adulthood does not begin with the 18 year old, the 10 year old . . . not even entirely with the infant. It begins with the parents . . . their hopes, plans, sense of belonging in the community and society, their sense of personal adequacy and specific child-rearing skills.

Nothing speaks louder to their sense of belonging and adequacy; nothing shapes their hopes and dreams and plans, and nothing enables them to best exercise their child-rearing skills more than their ability to find and hold a job and meet the major responsibility that society charges them with — that of taking care of their families.

Jobless people are under great stress. Society condemns them for not being able to care for themselves and accepting "handouts." Parents are unable to feel good about themselves. They often take their bad feelings out on each other — parent to parent, parent to child, and children to parents.

Homes of unemployed, frequently unemployed and marginally employed people are more often chaotic and high conflict homes than those of people who are regularly and well-employed. Family break-up and movement from place to place in search of a better situation or "just in front of the next man" is more likely.

Communities of yesterday's unemployed and marginally employed are the places where many of the children of today's unemployed parents will grow up and prepare for adulthood. These communities — schools, decaying buildings,

street gangs, etc. — are often seething with hopelessness and despair, anger and alienation, apathy and acting-out behavior. What is learned is not likely to lead to success and good citizenship but to the problems which are paralyzing and destroying our urban areas today. Worst of all, blacks will be blamed for this predicament and not the policy makers who made it all possible.

It has always amazed me that we ask why young people who grew up in such homes and communities often can't go out and have a successful college career, learn a trade, hold a job, care for a family, find joy and happiness in leisure time and be an all around good citizen. Yet we know very well that preparation to do these things begins with the stability and security of their parents in the home . . . a security made possible by a job and a living wage.

But what is the value of good child development and work skills if there is no work? The motivation for good development without job opportunities cannot be sustained . . . at least not in this society in which work so directly determines one's self-worth and is the basis of personal organization. Without job opportunities hundreds of educational programs preparing one for work have little meaning. The uncertainty and sense of apathy we see in so many training and educational programs, even at the graduate and professional school level, is in part an outcome of the bleak employment picture.

To all of the economists and decision-makers who pore over nameless figures and condemn millions of Americans to welfare roles, I say, "What about the human cost of unemployment?" "What about the cost of incarcerating thousands of children and adults who could have been successful citizens had they been able to grow up in more secure families and communities?" "What is the cost of the loss of their productivity?" "What about the cost of hospitalizing thousands of people for psychological illnesses resulting from economic and social insecurities?"

What about the mental anguish of thousands of parents and adults who watch their children and loved ones fall victims of criminality, prostitution and the other evils of social insecurity? What about the price we all pay in fear on the streets and in our homes? What will be the eventual cost of waning trust and confidence of unemployed people in our nation? What will be the eventual cost of continued and worsening relationships between the races, between the haves and the have-nots as a result of unemployment problems?

A 9 year old black youngster from a poverty-stricken home was asked to say the "Pledge of Allegiance to the Flag" at the start of school on a Monday morning. He refused and ran out of the class, hotly pursued by his teacher, determined to make him respect his country. He ran into the arms of a school aid and said, "That old teacher is trying to make me say the Pledge and I haven't had anything to eat all weekend!" At some level, he understood that "somebody up there" was responsible for his plight. In time he is likely to feel that it is because he is poor and black and the people responsible are white and not so poor. His response, and the response of many others like him, can perpetuate the

deep divisions in our nation and the almost intolerable tensions in our urban areas.

I believe, as do many economists, that there are other ways to slow inflation; that run-away inflation is more a product of taxless wars and inappropriate priorities than full employment. Whatever the solution, it is not just that blacks continue to bear the greatest burden of unemployment and pay the highest social and psychological price.

By James P. Comer, M.D.

*Reprinted from a speech delivered before the Black Caucus, May 20, 1975 on Full Employment Legislation.*

On September 24, 1975, myself and about 250 other black freshmen had arrived on Northeastern University's campus. We arrived with positive attitudes and a desire to do well. But we also strengthened those feelings thanks to the upperclassmen who strongly participated in any way on the African-American Freshman Orientation Staff.

The roles of leadership that these students exemplified was very unique. They were well organized, they drew out a program for us that would interest us and we could develop new ideas and feelings about ourselves.

At Ashland, we had a number of workshops which were set up depending upon our majors. They gave us good tips on bettering our study habits, what to look for in a professor, where we can get help should we fall behind. We also heard a speech by Dean Gregory Ricks which gave us a lot of incentive to do well, so that we can later bring the knowledge that we have learned back to the communities in which our people reside.

Visiting many campuses before choosing the college of my choice, on only a few have I seen organizations and programs designed for the African-American student. Northeastern's A.A.S. definitely has the facilities, the desire and all other qualities that lay behind this to do something for themselves, and for future freshmen to come. So I say "Right On" A.A.F.O.S. and keep on doing a better job each year.

Vance W. Huggins  
Class of 1980

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437-3141**

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The Onyx welcomes responsible, informational and opinionated articles. However, it cannot be responsible for the return of any unsolicited manuscripts, poetry, or photographs unless they are accompanied by a self-addressed stamped envelope.

## White Student Comments On Black Studies Dept.

As an Independent Major specializing in Urban Problems, it soon became obvious that this study would be incomplete without courses from the African-American Studies Department. A number of courses were suggested, and I finally decided to take "Foundations of Black Culture" and "Urban Politics."

For any student — black or white — who hopes for a career in an urban setting, it is essential that the particular culture, problems and history of the American city be understood. The cities of this country are realizing a higher percentage of black residents, who have their own particular problems in addition to the general problems of the city. An understanding of black history, culture and problems from the black perspective is necessary for anyone interested in a career in urban law, medicine, education, or business.

Black studies courses teach more than just the history, culture and problems of the black population. The courses are designed to teach means of improving communication as well. For instance, in the "Foundations of Black Culture" course, Professor Ramona Edelin

has employed methods of instruction that include group and individual projects, formal debates, and informal discussions. The ability to express thoughts verbally and in writing are stressed — more than in any other class that I have taken at Northeastern.

The exposure to the works of well-known black Americans like Frederick Douglass and W.E.B. Du Bois leads to a greater understanding of black social, political, religious, and educational philosophy — but beyond that, it leads to a greater appreciation of the value of communication through the written word.

I realize that many white students do not know what courses are offered in the African-American Studies Department and that some white students feel that they would not be welcome in a black studies course. I also realize that some black students will resent white students taking these courses. I do not think that based upon my experience that these will be major problems. I would highly recommend to any and all white students to take courses in African-American Studies Department.

I feel that a meeting between those white students who are in-

terested in finding out more about Black studies courses, the students who have taken courses within the department, and the course instructors could be beneficial to all. A frank discussion would do a great deal to alleviate the fear and resentment of the students.

Finally, let me again urge all students to investigate this educational opportunity and take advantage of this unique perspective of the American scene offered by the African-American Studies Department. I am sure that the experience will be as rewarding for you as it has been for me.

By Laura Wallens

Laura Wallens is a member of the Academy and honor student who plans a career in urban law — a legal specialty dealing with the problems of the city and its people.

The Onyx p.4

# Commentary: A Look at Religion

Today, people especially young people are either actively or passively searching for something; something concrete, something solid. Whether or not it can be effectively expressed in words like truth, self, inner being, true happiness or inner peace leaves somewhat of a nebulous repartee. Some are finding satisfaction through transcendental meditation; Yourba, Mormonism, Hare Krishna; while others are "into" Buddhism, yoga, martial arts, drugs, alcoholism, sorcery, philosophy, Catholicism, Pentecostalism and Apostolicism. Of these various pursuits for tranquility, Apostolicism is rarely discussed.

Now, in order to discuss the Apostolic faith fairly, we must introduce the Bible, particularly the New Testament, for this is what Apostolicism is founded upon. In the New Testament, primarily the Four Gospels, we focus on Jesus Christ the central figure of the Apostolic Faith. At the age of thirty, He began His ministry. He chose twelve able-bodied men to be His disciples of whom one, Judas Ischariot, was to betray Him. These twelve men accompanied Jesus; listening and learning of Him for they knew that He was the promised Messiah, the Christ, the Saviour. Jesus traveled about the countryside preaching the word of God, healing the sick and the lame, raising the dead and proclaiming God's salvation unto the world. Jesus was none other than God Almighty wrapped in the flesh (St. John 1:1&14) who came on this earth to set an example that it is possible to live a holy life. Jesus knowing that He must fulfill the promise given to Him by the Father spoke to His disciples saying, "I must go to abide with the Father, but I will not leave you comfortless. I will come to you." (St. John 14:18) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (St. John 14:26)

Jesus died on the cross willingly, sinless, and with humility. He died for all mankind and through His Precious Blood there is remission of sins. After Christ's resurrection from the dead, and before His ascension into heaven, He told His disciples to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (St. Luke 24:29). The "power" which Jesus spoke of is the Holy Ghost. And so they went. Now on the tenth day of continued prayer on one accord, "there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1-4) Then they who were dwelling at Jerusalem reflected back into time when they crucified Jesus and the Apostle Peter spoke saying, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36) In other words, they had crucified God Almighty Himself; had they known this they would not have crucified Him. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of

sin, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38)

With this background, we can then entertain these three main questions: 1) What is the Apostolic faith exactly? 2) Is there an inter-relationship or an inter-dependence of religion and society? 3) How does the Bible fit in?

To begin, I would like to discuss the last question first. If you approach the Bible with an intellectual attitude, you will invariably miss the substance of what is being stated. The Bible is an informative history book, verifying the past, confirming the present and foretelling the future of mankind. In the Bible is the essence of life; the creation of this world in which is understood, wisdom, understanding and the basic fundamental truth, the utopia in which mankind has been assiduously pursuing.

The Bible with its diversities and multi-faceted character appoints man to the realization that he is composed of an inward self (soul) and an outward self (flesh) for which there is no cohesiveness. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." (Galatians 5:17)

The Bible is just simply God's word whereby man can find salvation and guidance. "Knowing this first, that no prophecy of the scripture is of any private interpretation." (II Peter 1:20)

The Apostolic faith is based on the Acts of the apostles and upon the New Testament fulfillment of the law and the prophets in Christ Jesus. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Ephesians 2:20) Putting it another way, the Apostolic church is the church of the Bible.

Before proceeding any further, a clarification should be made between religion and the Apostolic faith or Holiness. Religion is man's efforts to have some sort of relationship with God or a higher transcendental power. Holiness is God's way of LIFE.

Now the purpose of religion is basically to facilitate some type of relationship between man's existence and God; also to keep the social institutions which constitute the social system in functioning consensus order. Religion has always provided man with the necessities to maintain the social system; qualities like individualism, norms and values, morality and exit for human aspiration, etc. Just as God is a tri-unit Spirit, man too has a complement tri-uniqueness con-

Tina Billingsley is a N.U. student, who is a member of the Mission Church of Our Lord.

sisting of the body, soul and spirit. But ever since the transgression of Adam, man has been spiritually dead. Fortunately, through the death, burial and resurrection of Jesus Christ, this spiritual component is re-instilled. While man is trying to satisfy himself with temporary fancies, false doctrines and sinful fleshly lusts, he is inevitable going to fail. However, Jesus came to save sinners through grace, to save all who are willing to put away the things of the world. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Romans 5:19)

Man's condition today has not changed since the transgression of Adam where man was thrust into spiritual darkness, blinded through his own flesh's pride. Man is diligent in his search for an antidote to this dilemma. He realizes, however, that it is out of his hands. His intellectual avenues are readily being exhausted in his attempt to try to find a way around. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12) Mankind has sought throughout all time to save himself like Cain who wanted to worship God his own way but found that he could not. The Bible sets forth an example of God's dealings with man and as such have not changed since "the Word of God" and God changes not. "For I am the Lord, I change not." (Malachi 6:3) We find man still in his sinfulness. This, again, is characteristic of his nature. Man has been carried about by every wind of doctrine and intellectual connotation; he has sought to do it "his way." "Ever learning but never able to come to the knowledge of the truth." (Timothy 3:7) The knowledge of the truth is: "the just shall live by faith" (Romans 1:17) and "faith, if it hath not works, is dead." (James 2:17)

Seeing that life is dependent upon faith, it is imperative that one must be born again; not a natural birth but a spiritual birth. Jesus said, "Except a man be born again, he cannot see the kingdom of God." (St. John 3:5). "How shall we escape if we neglect so great a salvation which was spoken of by the Lord and confirmed by them that heard Him." (Hebrews 2:3)

Today we see that for as many people there are just as many religions circulating around the world. One would have to stop and ask why are there so many, and which one is right? The Bible says, "One Lord, one faith, and one baptism." (Ephesians 4:5) Many people are reluctant to be obedient to God's word; some just do not want

## On Political Rhetoric

By Robert J. Awkward

It is forever amusing to me to watch the antics of Boston politicians. It is amazing how Boston pols still duck the real issues. And the residents of Boston still buy that tired, old, divisive rhetoric. It will truly be a day of great awakening when the white residents of Boston realize how much they have in common with the minority residents of this city.

What is it that Southie has that Roxbury wants? Carson Beach is truly one of the world's great arm-pits. South Boston High is certainly no educational haven. Youth unemployment is 19 per cent (23 per cent in Roxbury). And people work second class hard strenuous jobs. So what's so good in Southie?

And the other communities of Boston are no better off. The infant mortality rate in West Roxbury is higher than the rest of Boston. The lead content of the water is so high in East Boston that it is slowly killing people everyday who drink it. There is so much animal feces on Beacon Hill, the Fenway and Back Bay that you can't see the potholes in the streets for it. So what are the residents of Boston getting for their tax dollars?

Rhetoric. That's all.

Louise Day Hicks trumps out to Southie and tells everybody that everything is all right. Have faith in her. She'll keep those blacks out

of Southie High. Now that's rhetoric. It massages people's ego and fans the flames of racism, but what does it do for the people? How many jobs will it provide? How about the kids that go to Southie High? Why do so few ever go to college? Why?

The people of Southie and the rest of Boston must rise above the rhetoric. They must critically examine what Louise Hicks and other Boston pols do — not what they say. Louise has an excellent law practice, makes a \$20,000 salary as a City Councillor, and owns real estate in Southie. I guess, looking at things from her point of view, everything does look pretty good... for Louise.

And then there's busing. Again, people must rise above the divisive rhetoric and see the big picture. The issue is not and never was the bus. That's rhetoric. A bus doesn't teach. A bus doesn't offer programs. It only transports. And what's more important than how you get there is what's there when you arrive. That is what has been criminal about the Boston school system. And that's what is criminal about Boston. It is as bad in Charlestown as in Southie as in Roxbury, etc. And while the politicians mouth platitudes and duck the real issue, the city dies a little more.

## ATTENTION BLACK STUDENTS

The following is the normal procedure for applying for Financial Aid. To insure proper handling of your financial aid forms, the application must be on file in the Office of Financial Aid no later than the last day of school preceding the school quarter in which you need assistance. For example, if you will be out of school this winter, but in school this spring you must have your financial aid form in the Office of Financial Aid no later than the last day for this quarter. A Parent's confidential Statement (PCS) should be on file also.

Sophomores should remind their parents, when filling out their income tax forms, to request that a copy of the form is now mandatory for the completion of the financial aid process.

## Editorial:

"If there is no struggle there is no progress. Those who profess to favor freedom yet depreciate agitation, are men who want crops without plowing the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters... Power concedes nothing without demand. It never did and it never will... The limits of tyrants are prescribed by the endurance of those whom they oppress."

Frederick Douglass

Today, we as people of African descent, face a long and hard struggle to maintain a sense of identity and brotherhood. This is especially true in an environment, such as Northeastern University,

where there are more than 50,000 students, of which Black students average five percent. There are many problems and hardships faced by many students and it seems that when these adverse situations occur, we face them alone. This assumption could not be further from reality. Most of the problems that you have in this university environment are not immune to other students, rather, they are shared by everyone.

The general feeling of contentment on this campus, and across the country, is a situation which should draw some concern. Many students feel that what they have today will be granted tomorrow. We should reflect on our history as a people in seeking the reality of the situation. Our past is one of constant struggle and hardships, we

could not give me — a hope of everlasting life through victory over the death of my fleshly body. But above all, I know that Jesus is the answer, the hope, the truth and the light of the world. In short, Jesus is LIFE.

So if you please, I wish to leave you with this last lingering thought, "make your calling and election sure" (II Peter 1:10) in whatever you may do in this world, have a clear conscience; for both in the society of men and the Kingdom of God our success is contingent upon an all or nothing endeavor.

In conclusion, I can say that the nebulous obligation of religion I found to be binding; the freedom of salvation through the Apostolic faith extremely rewarding. Jesus gave me something that the world

## "No Input . . . No Progress"

have had to fight and often die for what we have today. The fruits of these labors cannot be taken away. However, the concessions made by the university or any other structure can very easily be taken from us.

The Students Organization of the Alkebu-lan, (Land of the Blacks), was formed in December of 1974 in "Observing the history of people of African descent, and recognizing the need for a united African People, locally, nationally, and internationally..."

This organization is a very important and necessary tool for all students of African descent and can and should be utilized to initiate those remedies necessary to bring the university and the community to acceptable standards. It should be realized that no organization can

function without YOU. Too many times we have left the task of promoting the policies and instituting the changes necessary to a few people. You are urged to come and actively take part in the managing of your affairs. If you are not part of the solution, you are part of the problem.

For further information, please contact: Mrs. Verdya Brown or Deborah Bradley at 437-3141, or stop in to see them on the third floor library of the African American Institute.

By Barron Cox  
Onyx Staff

# Making It to N.U.

By Charles Lane

## Onyx Correspondent

Going into his second year at Northeastern this quarter, Ronald Holmes (pseudonym), criminal justice major, explains why he entered college.

Born and raised on Philadelphia's rough Northside, he had a lot of obstacles on the way to Northeastern. In his early teens he was involved in gang activities in his community when, back in the sixties, gang-wars were the major cause of death for teens in Philadelphia. Ronald has lost some of his best friends in senseless gang fights. Some have been killed right before him.

Ronald, who stands at a medium

height and has a small build, walks with a slight limp, caused by a bullet in his leg. Ronald says in a hip voice, "I got this hopping (a cool walk) down in 'Clangs' territory to see this honey (girl) so they tried to waste me."

"Luckily for me," says Ronald, "I had my rod (gun) with me so when I capped (shot) back the punks ran."

Asked what was the most terrible thing he has heard happen to a gang member, he replied, "There were so many, man, but there was one that was awful. One of my friends was stabbed pretty bad and the other gang wanted him dead."

"While he was in hospital, they came in there and killed him. That's not the worst part, yet. At his funeral they had a shoot-out and some of his relatives got injured. Don't you think that's jammed up?" asked Ronald.

Asked if he ever killed anyone gang warring, Ronald had no comment.

"I was bad in the streets but my mom always kept me in school. She always stressed the importance of school to me. Education is the only way out of the ghetto," he added.

Ron's main reason for coming to college was an incident that happened to him during a holdup. Before, Ron had never been arrested for any major crime, but he had been held twice for burglary and, when he was a juvenile, once for marijuana.

"Well," said Ron, "me and two friends were going to hold up a motel. Things backfired when a cop pulled up and spotted us with ski masks on. When the cop pulled off, we left. He followed us and then started speeding after us because the car was stolen. The driver wanted to stop and shoot the cop with a sawed-off shotgun we had. We begged him not to. Meanwhile we see other cop cars ahead ready to block us off."

"Thanks to the good driving of my friend," Ron went on to say, "we outmaneuvered them and got out of the car and ran. I never ran so hard and long in my life, but we got away. The cop who found that shotgun had to be shaking because we could have killed one of them, or vice versa."

After this incident, Ron left his old friends. He started attending

school on a regular basis and applied to Northeastern and later was accepted into the class of '79. Ron is glad that he went through what he had in the past.

Says Ron, "Coming from the ghetto did put a better head on my shoulders. You don't have foolish psychological problems suburban people have. The way I lived is helping me cope with this new problem, Northeastern."

This is just one story of the many students at Northeastern. Many people who have made it to Northeastern have come the hard way, only to find that they have an even harder challenge to leave Northeastern the right way.

# Here's The Scoop

By Glo Ivory

## Onyx Staff

Remember when being Black and a member of the minority class was the 'top of everyone's conversation'? When conversing with a Caucasian somehow in your conversation with them they must bring in "some of my best friends are Black," or what do you think about Sammy Davis Jr. or Sidney Poitier? Everybody was watching Julia and Room 222.

There was a nationwide effort in recruiting Blacks for colleges and universities. Monies were easily available. Since we aren't the 'top of the conversation' anymore, financial assistance is scarce due to the economical war we now battle. We mustn't rely on one source of revenue to continue our education. Various limited scholarship applications deadlines are due in

February and March.

So the inside scoop is... A lot of universities and colleges accepting Blacks with no financial aid for the year is a major plan of effective extermination of Blacks and minorities off white campuses, because most Blacks drop out due to lack of funds. This in return gives them the chance to roll off the old cliche of "we gave them a chance."

So during Christmas holidays you and I should write these various scholarship agencies for applications. Upon returning to school the applications should be here waiting. Try to get your applications out right away. By doing this we can beat the plan of extermination and obtain our degree.

# Holly Carter N.U. Prof.

By Gerald Anderson  
Onyx Staff

Traditionally Massachusetts Institute of Technology is viewed as a male-dominated institution. One would rarely expect to find a female emerging from M.I.T.'s graduate programs; especially if that female is black.

Yet Mrs. Holly Carter, a 26-year-old black graduate student at M.I.T., will be receiving her Ph.D. in political science in August.

Mrs. Carter was selected by the United States to be a delegate at "The World Youth Assembly" at the United Nations in 1970.

The World Youth assembly accounts very much for her interest in international politics and has enhanced her desire to travel abroad. She completed her undergraduate studies at Boston University where she majored in Political Science (1970).

Mrs. Carter, an expert on Chinese politics, said she believed that the best knowledge of China could only be gained by studying there.

She has studied in both Hong Kong and Taiwan and has had the opportunity of visiting Japan. When asked how she became interested in subject as complicated as Chinese politics she said, "There's something different about Asians; how they deal with life and people, this means something to me."

Mrs. Carter said she believes there are some hidden tradition linkages among African, European and Asian cultures and would like to do some detail study of each culture.

Although Mrs. Carter completed her undergraduate studies in 1970 she did not begin her teaching career until 1974 at Northeastern University. She is presently teaching an unprecedented four courses: Third World Politics, Contemporary Problems in Black Society, Community Organization and Policy Analysis.

Mrs. Carter married Phillip Carter in 1972 and they are now parents of an eight-month-old son, Benjamin.

# SOUL'S

# PLACE

# IS AT

# WRBB,

# 91.7

# HAVE A BLACK

# READING EXPERIENCE

## VISIT THE AFRICAN AMERICAN INSTITUTE LIBRARY

Together Phi Together, a service organization, has volunteered to aid the library in obtaining long overdue books. Students with overdue books will be called and asked to return the books within two (2) days. Books will be picked up by volunteers after the two day period. However, if a student wished that the books be picked up that day arrangements can be made. Persons who do not return books by December 19, 1975; names will be sent to Bursars Office for billing.

Name Higher Ed. Program	Who May Apply under-grads	Value 1/2 of need	Where To Inquire
United Negro College Fund	under-grads	varies	Mrs. Killings 1320 Mass. Ave. Suite 200 N.W. Wash., D.C. 20005
George Johnson Ed. Fund Scholarships	under-grads	varies	U.N.C.F. 55 E. 52nd St. N.Y., N.Y. 10022
Grants to Study Abroad	under & grad students	varies	George Johnson Education Fund 852 S. Lafayette Chicago, Ill. 60620
National Medical Fellowship Grant	1st & 2nd yr. med. students	\$1,250	Inst. of International Education 809 United Nations Plaza N.Y., N.Y. 10017
Max Beckmann Memorial Scholarship interested in art	under-grads	full tuition	National Medical Fellowship Inc. 3925 Elm St. Downers Grove, Ill. 60515
Edward Lilene Goodwill Fund	minorities in business admin.	\$2,000	Roosevelt University 430 S. Michigan Ave. Chicago, Ill. 60605
Copy editing Internships	Jr. Yr. journalism majors	\$700 one time & a summer job	The Newspaper Fund P.O. Box 300 Princeton, N.J. 08540
Grants for Research in Broadcasting	Sen. Yr. & grads in broadcasting	up to \$1,000	John Dimlin National Assoc. of Broadcasting 1721 N. St. N.W. Wash., D.C. 20036
Earl Warren Legal	planning to attend law school or attending	\$600 to \$1,000	Binder Henderson 10 Columbus Circle Rm 2030 N.Y., N.Y. 10019
Nursing Student Schol. Program	under-grad	\$2,000	Division of Nursing Bureau of Health Resources Adm. 9000 Rockville Pike Bethesda, Md. 20014
Roy Wilkins Scholarship	students with academic promise, need & leadership potential	\$1,000	James Brown Jr 1790 Broadway N.A.A.C.P. N.Y., N.Y. 10019
Project 75	med. & health careers	varies	1021 S. Wabash Ave Suite 700 Chicago, Ill. 60605
Westinghouse, RCA & General Motors Schol.	give scholarships to students in science & engineering fields	\$200 - \$1500	ask your financial aid advisor
Guaranteed Student Loan National Direct Student Loan	borrow to \$2,500 10 yrs. to repay		through your local bank
			ask your financial aid advisor

For more literature or more information you can write:

"Scholarship, Loan, and Fellowship Sources for Minorities Students"

Director for Education,  
National Urban League, Inc.

55 E. 52nd St.

N.Y., N.Y. 10022

Neil A. Liff

The American Legion, Dept. S, P.O. Box 4055

Indianapolis, Ind. 46206

The African-American Institute will be open 24 hours through Wednesday, December 17th for studying only.

The library will be open from 10 am through midnight. The tutorial schedule for this period will be available on the third floor of the Institute. Coffee and doughnuts will be available.

This is your last chance to get your show together!

# BLACK EXPRESSIONS

## First Day of Life

A thousand city sounds  
muffled the silence of mama's heartbeat . . . and I loved life.

it was nothing seen,  
or felt,  
or spoken,  
or even heard  
. . . something imagined

Blind,  
Deaf,  
Dumb,  
But tomorrow I would see,  
And in the days to come,  
perhaps I'd touch, or smile, or even walk.  
But that would be in days to come.  
Now I only live and breathe within my mind  
the womb was nice,  
but now it's time, I guess,  
To be myself.

— Gregg Powell  
Age 19

## How Love Grows

A flower grows  
And it blooms in spring  
And when a bride is married  
She receives a ring  
A bird is an egg  
And then hatches to fly  
Just as people are born  
But in the end they die.  
Just as like grows to love  
Which must last to the end.  
You must not be my lover  
Before you're my friend.

— Mike

## WHAT IS THY NAME?

What is thy name?

I have been espoused by the greats of ancient times  
and present.

But still how shall we call thee?

My son, Hannibal and daughter, called me  
strong and beautiful.

Does the shade make the name — how shall we call thee?

No, when I gave birth to thee I saw no shade so why  
should thee.

I think I know thy name.

It is in your presence every time you look at thy self,  
you are as much a part of me as I am of you.

I know thy name, it is Blackness . . .

Yes, praise it because it shall be yours to the end of  
thine existence.

"Verily I say unto my children it is you that have to  
carry on my awareness.

I gave to you the gift of beginning man, his color.

Do not let it become an object of envy amongst you,  
because every time you degrade each other you bring  
me to the squalors of the earth and my beauty is  
smothered and demeaned once again.

Take me a step higher in everything you do. My place  
is on top of mankind.

My children do this for me because when you do for me,  
you do for thine self.  
Remember when you lift yourself to that higher plain  
you bring me one step closer to my rightful place.

Thank you my children.

— Anthony Graham

## Life's Stages

As a child I found myself  
as a tiny flower in the shade  
betwixt the valleys of life.  
untouched by the sun's rays  
slightly moistened by the wind.

But as I grew I bore seeds  
and the gentle wind took them from the shade.  
I grew again only to feel the sun and the rain;  
my world began, as I saw the beauty and joy of life.

Through the stages of my life  
I grew, and passed through the shadows of the valley,  
only to be encompassed into the shades of a new awakening.  
Death, another stage in my life.

— Courtney Russell

## LIFE

The rain silently flows  
From the sad grey sky  
Whimpering the wind blows  
And the trees sway in a sigh

The roaring sea rushes on  
To find the sandy shore  
The waves come and are gone  
Only to stay and be no more

My tears silently flow  
My heart, aching, crying  
With time my pains grow  
My soul slowly dying

And so we all rush forth  
To our goal — a sandy shore  
Running, stumbling to the north  
Only to stay and be no more

— Ingrid Treeth

Young, gifted, BLACK soul.  
We look to you for our inspiration.  
Your creative energy is a power which  
drives us / delivers us to  
heights unknown  
depths untold  
and truths unrecorded.

It is clearly unlimited,  
And it is apparently inimitable.  
While it is loosely channelled it is  
very definitely directed —

Simultaneously it disciplines and liberates all  
Black folk to our transcendent realities.

— alonzo r speight

## Studies Courses con't from p.3

The following courses are being offered by Northeastern's African-American Studies Department during the Winter Quarter. For further information contact the Studies Department or the course instructor.

**25.050 Educational Issues for Black Americans** Sequence 10  
Ricks (TWFI:45-12:50)  
(prerequisite 25.251 or consent of instructor)

Issues in alternative schools, curricula, funding, and outcomes that concern black people. These issues are researched and critically analyzed as to what effect they will have on black America. The course takes the format of a seminar, with well-known guest speaker presentations integrated with usual class presentations.

**25.100 Science and Black Society, I.** Sequence 1  
McLaurin (MWTH8:00-9:05)

A firm quantitative foundation in Science and Scientific Method will lay the groundwork for an interesting look at the implications of scientific investigations on black society. The Tuskegee Project, the Eugenics of Terman, Jensen and Herrnstein, legalized abortion, psycho surgery, "hyperactive" children, and the shortage of black physicians will be discussed.

**25.150 Blacks and the Media** Sequence 10  
Speight (MWTH8:00-9:05)

This course will focus on several key issues regarding mass media and African peoples: What is the nature of the mass media? Who makes all the important "controlling" decisions about the nature and content of mass communications?

**25.155 Creating Black Audio-Visual Materials** Sequence 11  
Eubanks (Lab fee required) (WII:45-12:50 F1:00-4:00)

This course is designed to present students with the numerous uses and possibilities for audio-visual communications in black community. Students will learn the basis of creating audio-visual materials for education, training, public relations, etc.

**25.170 Economic Problems Of Black Americans** Sequence 2  
Malveaux (MWTH9:15-10:20)

This course will survey the problems of black Americans in the U.S. Some time will be spent in the early part of the course developing a framework for viewing these problems. From the framework we will examine labor, housing, consumer and capital markets.

**25.171 Poverty and Health Care** Sequence 2  
McLaurin (MWTH9:15-10:20)

We hope to begin to understand some of the problems concerning the poor and their failure to obtain good health care. We will examine the entire health care system, Blue Cross and Blue Shield, Medicaid or Medicare, National Health Insurance, low income barriers to health care, and some future directions of medical health care.

**25.181 Black Nutritional Habits** Sequence 3  
McLaurin (MWTH10:30-11:35)

Chitterlings, black-eyed peas, rice and peas, plantain, arroz con pollo, and all sorts of dishes mainly enjoyed by third world peoples will be both consumed and learned about in this nutrition, energy production, chemical makeup of foods, and other basic scientific material needed to understand the area of nutrition.

**25.214 Studies in African Regions:** Sequence 4  
East Africa  
Samkange (MTTH1:35-2:40)

A study of the kingdoms of Axum, Punt, Zenj and the empire of Ethiopia. Arab and oriental trade with East Africa. African kingdoms of the 19th century. The coming of the white man. The colonial period and independence.

**25.225 Black Ideologies, II.** Sequence 1  
Speight (Prerequisite 25.221) (MWTH9:15-10:20)

A case study of four important black and third world ideologies: Pan Africanism, Communism, Black Capitalism and the Nation of Islam.

**25.226 Oral Traditions in the African-American Experience** Edison (TF9:15-10:20 W2:50-3:55)

An in-depth study of the principles, methods and theories of Oral History and Historiography. An examination of the evolution of slavery in America, and the subsequent response of the Black community as viewed through slave-narratives, Black auto-biographies and contemporary oral interviews.

**25.227 Politics of the Black Family, II** Sequence 3  
Cooper (MWTH10:30-11:35)

Critique and analysis of contemporary literature in Black family study. Special consideration will be given to the effect of racism on values and roles associated with love, sex, and marriage, and the implications of these values and roles on contemporary efforts for self-determination.

**25.232 East Africa From 11th Century to Present** Sequence 4  
Nyangani (MTTH1:35-2:40)

The general background of East African societies, the European impact and the independence struggle will be discussed.

**25.234 Africa Today** Sequence 6  
Samkange (MTTH4:05-5:10)

A study of current affairs in Africa designed to enhance the students' understanding of Africa's problems, challenges and opportunities.

**25.249 Minority Business Needs** Sequence 6  
Cross (MTTH4:05-5:10)  
An introduction to some of the elements of business, which will analyze general and strategic business concepts and practices and discuss specific problems confronting the minority businesses.

**25.252 Organizing Black Communities** Sequence 5  
Carter (MTTH2:50-3:55)  
A seminar designed for those students whose concerns and future professional involvements might be in the urban community.

**25.254 Black Community and Social Change** Sequence 9  
Colon (Prerequisite 25.251 or consent of instructor) (TF10:30-11:35 W4:05-5:10)  
An examination of concepts, ideologies, philosophies, programs and movements which have affected and been developed by African-Americans in the thrust for positive social change. Historical focus will be placed on types and sources of societal change and their implications.

**25.256 African Civilization, I.** Sequence 5  
Sumkange (MTTH2:50-3:55)  
The course is a broad introduction to the culture of the African Continent, with an analysis of historical developments from prehistoric to modern times and special emphasis on the foundations of black culture and the contribution of Africa to the development of Western civilization.

**25.257 Field Seminar** Sequence 4  
Carter (MTTH1:35-2:40)  
A practical program of carefully supervised field work, designed to provide a special opportunity for career preparation. First-hand knowledge of the realities of working in a given situation are expected to begin development. This course is closely supervised by the appropriate staff member in a given area, and is intended to supplement classes and coop in a particular area of career preparation.

**25.261 Seminar: W.E.B. DuBois** Sequence 5  
Edelin (MTTH2:50-3:55)

A close study of the social and political thought of William Edward Burghardt DeBois. The seminar will allow for substantial discussion periods but will also include lectures, guest lectures and joint classes with other area students. Readings will include *Souls of Black Folk*, *The Crisis Writings*, *The Education of Black People*, *Dusk of Dawn* and other pertinent excerpts.

**25.262 History of Black Ideas** Sequence 4  
Edelin (Prerequisite 25.250, 251) (MTTH1:35-2:40)

Examination of the concepts which have been important to the black experience in the U.S. Thinkers will include Frederick Douglas, Marcus Garvey, Carter G. Woodson, Booker T. Washington, W.E.B. DuBois, Malcolm X, Martin Luther King, Jr., Stokely Carmichael, Imaan Baraka, Kwame Nkrumah, Amilcar Cabral, and others.

**25.271 The African-American Art Experience** Sequence 11  
Chandler (MI:35-2:40 W4:05-6:00)

The primary focus of the course will be an in-depth survey of the visual art experience of African people in the American culture. We will examine the various art forms created by African people during and after slavery with references to the sociological/psychological conditions of the times.

**25.281 Black Music as a Domestic and International Political Phenomenon** Sequence 4  
Mitchell (MTTH1:35-2:40)

The course will cover the history of jazz from a standpoint of the Black artist of today and of the past. The approach to the course would be basically chronological, touching on such topics as African music, the New Orleans coalescence, regional developments, ragtime, the emergence of large bands, and finally the harmonic revolution of the 40's, bebop, the 1960's avant garde and subsequent development to date.

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We will post your book information on the bulletin board, located on the third floor of the Institute. Please include your telephone number or the means by which you can be reached. If there are any questions call Sis. Verdya Brown 437-3141.

## KWANZA

We at the African-American Institute would like you to join us in celebrating KWANZA, on December 19, 1975, from 2:00 p.m. - 5:00 p.m. on the first floor of the African American Institute, located on 40 Leon Street.

KWANZA is a word meaning "First" or in this case it signifies the First Fruits, Celebration of harvesting the first crops or first fruits is traditional in Africa. At this time of the year our people in Africa come together to make joyful noises, give thanks and enjoy the blessing of living together and acting together for the community. Everyone brought what he grew or made to contribute to the KARAMU (feast) that took place in the celebration. Songs were sung, dances danced, food was eaten and drinks were drunk, in a word, life was lived in sheer enjoyment.

In the tradition of the Ancient KWANZA Celebration, we ask that you contribute to the KARAMU (feast). We are asking that each person contribute a dish of their choice (meat, salad, dessert, spirits, chips, cookies, fruit or vegetables etc.).

## Black Messiah

In the middle of the eighteenth century, Macandal, an escaped slave, became the leader of the Haitian Maroons. He preached that he was the "Black Messiah" sent to drive the whites from the island. He hated the fact that whites had taken Haiti from the Indians and prophesized eventual, but certain, Black rule, for the Island of Haiti.

In 1758 Macandal planned a coup d'état. The plan was to poison the water of the Le Cop, which would cause the whites to have convulsions, thereby allowing the Blacks to seize control. The plan was accidentally discovered, by the whites, and Macandal was captured and executed. At the time of his execution, Macandal warned his enemies and comforted his friends by telling them that he would return to be more terrible than before. Many Blacks and whites alike later believed that Toussaint L'Overture was the reincarnation of Macandal.

Give Soul's

Place A Play

91.7.F. M.

THE ONYX

NEEDS YOU

The Onyx p.8